7:Cook M-3 (1900-1901) 1907
SP8 Bororo SP8



When holes have been made in bits of roughly
321 shaped shells they are strung tightly together on a cord or rod, and
322 a bit of grinding stone is rubbed up and down their edges till they are of equal size. A wide belt is made by placing two bamboo rods in the ground two feet or more apart and winding around them the thread that is to serve as warp, placing each thread close beside the preceding one. The woof is then worked with the fingers and a wooden blade.

222 Wild cotton is pulled out and rolled into thread by hand just as the
283 fiber of the palm is made into cord.

411 Bows and arrows are used in war, but they prefer to fight at close quarters with a club of heavy wood, shaped nearly like a baseball bat, about 3½ feet long. A smaller club is also used as club or sword.

852 The ceremony of naming baby boys is very interesting. Early in the morning the family and friends, with the little one coated and ornamented with feathers of crimson and white, accompanied by a
[304] priest, take up a position on the highest ground near the village. At sunrise, the priest pierces the lower lip of the embryo warrior with a long, sharp, bone-pointed instrument made for the occasion and decorated with many-colored feathers. At the same time he pronounces "Piadudu" or the name of some bird, animal, or object whose name the child is to bear. "Piadudu," softly repeat the family and friends, and thus "Piadudu," humming-bird, a favorite name, be-
551 comes the name of the child. They are very jealous of their names and will not make them known to any one not belonging to their tribe, always when asked responding "parduko"—I do not know.

582 A woman is totally disfranchised and can scarcely consider herself a citizen. She is merely an adjunct to the man.

515 These savages, although so filthy in their habits, are sometimes quite sensitive to noxious odors, and we were sometimes much amused to see them rush about in disgust to escape some disagreeable odor.

501 They make no canoes, but are satisfied with small rafts sufficient to float their cocoanuts or mano down the river.

142 The Bororó are the tallest of any South American Indians I have seen. I do not remember one man under five feet seven inches, and they are sometimes six feet three or four inches tall. They are full faced, the nose well shaped and not large nor particularly flat, nor are the cheek bones especially prominent. Many of the children and some of the young men are quite handsome.

161 The tribe is supposed to number between five and ten thousand
114 souls. We visited eight villages and settlements.

/474 cont./

291 exaggerated. According to Langsdorff's description, however, the belt seems to be the main thing, since strands hung down freely and there was no band to be fastened to it. The observer himself does not believe that its purpose was concealment. There was very little of this likewise among our Bororó women, and, as far as their modesty is concerned, it remained not only partly, but entirely concealed, or more accurately, the very opposite of it was present and, quite apart from the dissoluteness of the Brazilian civilizers, was present in large measure to begin with. All things considered, I regard it as not impossible that the wide [482] belt of bark or tapir skin originally had a different purpose. The women carried home from the forest back-baskets so heavily loaded with palm nuts that they seemed almost to collapse under the load and were unable to walk, but only to trip along; moreover, the end of the back-basket rested in the small of the back on the strip of belt and the latter protected the skin here just as the bast ring protected the shoulders of the Kulisehu Indians in the transport of canoes. A piece of tapir skin, especially, must have served excellently as padding. Meanwhile, however, it had turned into a pretentious, tightly clasped armor.

304 The ear lobes were pierced in the case of both sexes, but among [852] the boys this was done by the father at the age of eight to ten years when they were beginning to practice hunting skills seriously and among the girls, as we shall see, it was done with an entirely different meaning by their future husbands.

[619] The pierced lower lip was the tribal mark of the men. I have told how our Antonio, whom a woman claimed as her stolen /475/ 301 son, was examined for this. Waehneldt says of the Bororó of the Jaurú that some of them also wear a sort of "toothpick" /Figs. 130-132 appear here/ in the nasal septum; an ornament of pieces of wood was found in the pierced lower lip on a number of them. In their everyday life our Bororó never wore anything at all in the hole of the lower lip. Only boys, cf. Fig. 128 /see p. 571/, were in the habit of using small sticks which kept the hole open; one saw bone splinters, for example, from the cayman, occasionally a nail, and sticks of resin with a little button at the end inside the mouth. Adults, for festive ornamentation, wore sticks of the

/475 cont./

301 same kind, cf. Plate 27 /see p. 588/, or the lip chain, cf. Plate 1 /see p. i/ and Figure 130. The chain consisted of half a dozen small elongated shell plates hanging on one another, with a small string tassel at the lower end, and was 12 centimeters long.

304 852 The lip hole was pierced for the baby by the medicine man shortly after its birth. The instrument used for the operation, baragára, was a feather rod ending in a bone point, cf. Fig. 131 which was very showy and was worn in the hair as an ornament on festive occasions: the rod on which the bone was fastened with resin had alternate red and orange-colored little feathers densely pasted over it, with fine white down also in between now and then, and [301] → terminated at the upper end in a long blue arara feather, while at the point of attachment a bunch of striped falcon, parrot, and arara feathers hung down, about one meter long from tip to tip. The medicine man with the baragára in his hand danced in front of the baby, singing and stepping up to it and back, and on one of these rounds he pierced the lip.

Fig. 130. Lip chain. Bororó. (2/3 nat. size /as shown in the original illustration/.)

Fig. 131. Lip piercer. Bororó. (1/7 nat. size /as shown in the original illustration/.)

Fig. 132. Scratching bone. Bororó. (2/7 nat. size /as shown in the original illustration/.)

/503 cont./

855 Waehneldt emphasizes the great love of the parents for their children. "They guard them" he continues, "carefully from kidnappers; as soon as I came among them, they hid them all, and they all reappeared only after they were convinced that there was nothing to fear. One Indian asked me for a remedy for his sick son and said that if the latter should die he would eat so much earth that he would be buried with him." The fact that [304] the lower lip is pierced in order to give children a distinguishing mark thus has a definite reason among the Bororó on the Jaurú
854 also. We can only express ourselves in a similar manner about their love for their children; in spite of the heavy load, the baby was usually taken along into the forest, and on the homeward journey it was enthroned on the shoulders of the mother, her head
593 between its legs. On the other hand, respect for the parents was less clearly expressed; they /504/ were intelligent but impudent scamps who were more stubborn than obedient.

●852 Equipping the boys with cuffs is celebrated ceremoniously. They must spend the preceding day in the forest and get nothing to eat. The young warriors are blackened with soot and must endure all kinds of practical jokes; the chief sport is for two parties to station themselves on either side of the fire and toss the boys to each other.

764 Death rites. Let us first learn about the Bororó on the Jaurú
[114] from Waehneldt.

"Their mourning- and burial-ceremonies take place in the middle of their villages, in the sanctuary itself (the enclosure
765 mentioned on page 627). We were shown the clean bones of the oldest Indian, deceased a few months previously, who, after he had been buried for six months, was dug up again; the bones were clean and complete in number.

"Each evening at this place they sang mourning songs and danced, while they covered each bone with colorful feathers and richly decorated the skull with arara and other feathers.

"These ceremonies lasted several weeks, whereupon the bones deposited in an urn are buried anew. Not all the dead, however, are honored to the same extent.